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ABSTRACT

Reported on are a series of seminars held to examine statutory provision of services for minority youth in England. In addition, questionnaires on the subject, which were completed by local authorities and community relations councils (CRCs), are discussed. Questionnaire content includes organized assistance to minority groups, provision of multiracial centers, employment of minority youth workers, relationships between local authorities and CRCs, representation on CRC Youth Committees, influence on local authority youth policy, and help received from the Community Relations Commission's Youth and Community Section. Seminar discussions include examination of the effects on the youth service of the reorganization of local government, a previous report on youth services, the role of local authority youth services, and resources and financing of services. Recommendations are made for improving youth services. Appended are a list of seminar participants, the current policy of the Community Relations Commission Youth and Community Section and a proposal for a revised policy, the Commission's response to a Department of Education and Science discussion paper, and copies of the questionnaires utilized. (MC)

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Seen But Not Served

BLACK YOUTH AND THE YOUTH SERVICE

Report of a series of six seminars held in 1975/76 to examine ... statutory provision for young people from racial minorities

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Introduction

In 1975, the Commission undertook a series of interviews with Chairmen of Education Committees, Directors of Education and/or other senior officials in eight urban education authorities with a multi-racial population: Avon (for Bristol), Berkshire (for Slough), Bradford, Ealing, Haringey, the Inner London Education Authority (for Hackney), Leicester and Manchester. Forty-six headmasters and teachers working in these same authorities were also interviewed, as were a multi-racial sample of 700 parents living in disadvantaged neighbourhoods in the areas[1]. This is the first study of its kind, with material on the viewpoints of all the major parties involved in the education system – policy-makers, teachers and parents – providing an opportunity to compare a range of views on the subject of educational provision in multi-racial areas.

The major findings of the study are:

1. That ethnic minority parents have a high opinion of the schools their children attend and of the teachers who work there, as do other parents. The main difference between white and minority parents is in the expectations held of the school system: a high proportion of minority parents expect their children to gain educational qualifications or a practical skill from their education, which tends not to be the expectation of white parents living in deprived urban areas.
2. Teachers are on the whole satisfied with the work done in schools to create a purposeful, multi-cultural, multi-racial environment for education. They worry, however, about the continued under-achievement of minority pupils, about the identity difficulties of some, and about the difficulties faced by ethnic minority young people on leaving school.
3. The teachers feel unable to do more to improve the quality of schools for minority children without further support from the local authority. In particular, they require more in-service training and support in learning

1 These interviews formed part of a larger survey, in which the Commission interviewed a number of Chairmen of local authority committees, senior officials in local authority departments, a range of professional workers and citizens about the services provided by local authorities – housing, social services, leisure and play amenities, education, youth facilities, etc – with particular reference to provision in areas of urban deprivation and the tasks of catering for racially mixed populations. These surveys were undertaken in response to the Home Secretary's request to the Reference Division of the Commission 'to consider the extent to which the needs of ethnic minority communities differ from those of the rest of the population in areas of urban deprivation; to report, and to advise on the implications for community relations policy'. The Commission's report was published by HMSO in March 1977 under the title 'Urban Deprivation, Racial Inequality and Social Policy: A Report'.

the skills to teach in a multi-racial school and they favour an increased number of minority teachers.

4. Teachers suggested that there might be a need to give a greater priority to pre-school education, further education and adult education in multi-racial authorities. None of the Education Committees, however, appeared to have debated or given attention to the balance of provision over the full range of educational services, to decide what might be the most appropriate for the needs of a multi-racial population.
5. Policy-makers had given much less thought to the issues of multi-racial education than had teachers. They recognised the language needs of children from non-English speaking homes and the language needs of children from West Indian backgrounds. They had also considered the special needs of minority parents in terms of home/school liaison. Very little attention, however, had been given to the issues which caused the teachers high concern:- the confused identity and under-achievement of minority children in the school system. The Commission offers a range of suggestions for improving the educational service given to ethnic minority children, directed to policy-makers, schools, teachers groups, training agencies and to ethnic minority groups, summarised below.

Recommendations

To Policy-makers

1. To develop policy on multi-racial education to cover
   (a) the promotion of minority cultures, either in school or through aid to the community
   (b) curriculum development
   (c) recruitment of ethnic minority staff
   (d) in-service training for teachers
   (e) support for multi-racial schools
2. To extend involvement and co-operation with ethnic minority groups

To Schools/Teachers' Groups

1. The introduction of school-based in-service training
2. Greater development of ethnic minority children's confidence through more attention to their identity needs
3. Clarification of teacher's role in helping ethnic minority children to face racial discrimination in society
4. The appointment of members of ethnic minority groups on school management and governing bodies

To Teacher-training Agencies

1. The increased recruitment of ethnic minority students

2. Initial training to include courses on teaching in multi-racial areas

To Ethnic Minority Groups

1. Organised parents' groups to make views known to authority and schools
2. Seek Local Authority support for community and cultural teaching projects

Chapter One: The experience of teachers in multi-racial schools

A. The Sample

A sample of 46 teachers was drawn from 20 schools: 22 teachers taught in 11 primary schools (3 of these taught in an Infants' Centre for Asian children who do not speak English), 15 taught in 5 Middle Schools, and 9 taught in 4 Secondary Schools.

In the majority of schools the head teacher was interviewed and in many cases also the deputy. The table below shows the position held by the respondent:

Table 1: The Teachers' Sample

		Type of School		
	All	Primary	Middle	Secondary
Head	19	11	5	3
Deputy Head	11	5	4	2
Senior teacher/Head of Department	7	1	3	3
Teacher	9	5	3	1

All but one of the respondents, who was of Chinese origin, were white British. All were born in the United Kingdom and trained there. 22 teachers were men and 24 were women.

No attempt was made to make the sample in any way representative: the aim was to talk to those engaged in teaching in schools in urban areas which contained local concentrations of ethnic minority settlement. The interviews were concerned to record the viewpoint and ideas of professionals about their work. No attempt has been made to quantify the replies, since to do so might imply that the findings were to be regarded as 'typical' or 'representative' of teachers' views, while in fact it is only a minority of teachers in the country who have professional contact with ethnic minorities.

In two of the schools at which interviews were carried out over three-quarters of the children were white. In a further four of them, between a half and three-quarters were white. In five schools fewer than 20% of the children were white.

In two of the schools over half the children were of Asian origin, while in seven of the schools, Asians accounted for less than 10% of the pupils.

In only one school were more than half of the children of West Indian origin.

Two schools had no West Indian pupils and in eleven of them, between 10% and 20% of the pupils were of West Indian origin.

B. Special Difficulties of Ethnic Minority Children in School

The teachers were asked whether, in their experience, children from ethnic minority groups have more severe difficulties at school than other children, and what their special difficulties were. They were also asked whether children born abroad had greater or less difficulties than those ethnic minority children born in England.

Many of the teachers interviewed thought that children from ethnic minority groups had more severe educational difficulties than other children, or that they had difficulties different from those of white urban deprived children. The most frequently mentioned difficulty was language, which was a disadvantage experienced by Asian, Cypriot and West Indian children, and by minority children born in Britain as well as those born abroad.

'Language – even West Indian children don't have the same vocabulary or background knowledge that you might take for granted'

'. . . the teaching of English is the most important thing we do. We try to make every lesson an English lesson. The more practice they have in verbal interchange, the more they assimilate English'

'Language problems with both Asians and West Indians'

'If their mothers don't speak English and can't help with their books and reading, this can be hard on the children. Sometimes a child has to stay at home to speak English for his mother'

'Quite often a child born here will know a little English language before it starts school'

'Children born abroad have a greater language problem'

'West Indian difficulties are more severe, patois is often not recognised as being a language on its own'

'Children born abroad do not necessarily have greater difficulties. A Greek Cypriot child born here to a non-English speaking mum can still enter primary school knowing no English'

'A higher percentage of West Indian children fail than those of other ethnic groups – there may be a communication failure'

In addition to language problems, differences between the cultural life of minority children and the culture of the rest of society, including the school, were also stressed as leading to the educational disadvantage of minority children.

'West Indians take about 6 months to appreciate the freedom they get here and to learn not to abuse it – it's a different regime entirely. The Indians are very quiet and withdrawn and so it is a problem to get to know them. They are anxious to learn, more in awe of the teacher. West Indians need firmer discipline to quieten them. The Indian children we try to get to talk'

'There is a culture gap, particularly for West Indians. Those born abroad (particularly who came here at 13) come into a family situation they are not familiar with. They are floundering, they are at a great disadvantage'

'Different standards at school and home. We are very understanding of different behaviour patterns'

'Ethnic minority children need more understanding of their way of life, behaviour and punishment, and that kind of thing'

'There are differences between home and school but they switch naturally from one to another. They mix well'

'West Indian and Indian fathers are very strict. You often have a very badly behaved boy at school because he is in great awe of his father at home, so he tends to let off steam at school, whereas with other children it is often the other way round. I just try to keep a balance and explain to them the need for discipline in school and throughout life'

'You have got to discuss with children and point out that people do things in different ways and that because the school does things in a certain way, it doesn't mean their parents are wrong. Teach children to co-operate and be tolerant'

The disadvantages of poor housing, low incomes and one-parent families were reported to be more severe for ethnic minorities in some areas:

'Home conditions – no room to themselves, overcrowding, no space to do homework'

'If it's a low income group, they have difficulties associated with this'

'The West Indian community tend to have a higher proportion of single parent families'

The problems of children from minority groups in forming friendships with their children were mentioned:

'No-one to talk to, especially the young find it difficult to form friendships. Ill at ease in the community at large'

'Often no pocket money, so a lot of pinching – often not for themselves but to buy friendship'

'Asian children cling together and don't integrate – there are differences in clothing and eating habits'

The importance of a stable family home-life was stressed by one correspondent, who felt that the severe language difficulties of Asians were compensated for by their stable home lives:

'Asians have language problems but these are compensated for by emotional stability at this stage, which is more important'

Secure home backgrounds and parental enthusiasm for education were ways in which ethnic minority children were felt to be at an advantage when compared to the urban deprived and socially disadvantaged white child.

'The Asians particularly would want a teacher all the time if they were allowed. They are keen to get on, their parents are keen for them to get on'

The group experiencing the highest degree of educational disadvantage were judged by several teachers to be the West Indian teenage migrants.

'A higher proportion of ethnic minority children have severe difficulties, purely difficulties of literacy and numeracy, also difficult relationships with authority figures: the majority are cases of children left in the West Indies as small children, then brought over here at 10, 11, 13 to parents they don't know'

When asked to assess the educational performance of different ethnic groups, the West Indians were the group most often judged to be under-achieving in school.

C. School Life

Teachers were asked about specific features of school life where it was expected that a possible difference in values between home and school might lead to difficulties of adjustment for the school and/or for the ethnic minority child.

(a) School Dinners

The majority of respondents were of course aware of the dietary restrictions of Asian religious groups, but few found problems in providing acceptable alternatives.

> 'Sikh children eat no beef, Muslims no pork, and Hindus are vegetarians . . . cook provides a vegetarian meal, so we have no real problems'

Some schools did find it difficult to meet the various requirements on a limited budget, or because the alternatives to meat offered were unacceptable to the children.

> 'We cook en masse and don't cater for individual taste or cultures. We do not have enough money. We are considering using TVP and see if this will solve the problem. We provide cheese but the kids won't eat it'

(b) School Uniforms

Very few teachers said that there were problems with school uniforms. The majority of primary schools had no uniform and in most schools it was not compulsory or consisted only of a standard colour.

> "We have a uniform but few children wear it as the Head doesn't insist. Every group can and does wear what they like'

> 'We don't insist on school uniform, but there is one. We don't allow trousers to be worn by the girls, but the Asians can wear their national dress trousers if they like – but not ordinary western-style trousers'

(c) School Assemblies

No teacher had found a problem with ethnic minority children and school assemblies. Several of those in primary schools said that there was no assembly. In the majority of cases children could opt out but only Jehovah's Witnesses and Plymouth Brethren did so. Schools had adapted the school assembly to fit in with the needs of a multi-racial society.

> 'The old-fashioned school assembly has changed – it is no good having a Christian assembly when over three-quarters of the children aren't Christians. Now most of the children come to assembly'

(d) Religious Instruction

The difficulties of providing religious instruction in a multi-religious school had most usually been overcome by using the periods of religious instruction for moral training rather than dealing directly with religion. Several teachers aimed to include all religions in broad, non-sectarian humanities courses. In very few schools was a specifically Christian religious instruction given, leaving non-Christian children with the option of withdrawing from the classes.

Ethnic minority parents were reported to want more religious education (in their own religions) for their children.

'Parents are sometimes concerned that there is no religious education'

(e) Staying on at School

There was reported to be a tendency for ethnic minority children to stay in school longer than other children.

'Many parents regard education as the magic ladder to progress. Language or general acclimatisation may have put an able immigrant a year or so back in academic progress'

'There are false expectations of examination success with pressure from the home. This year we've had some coming back who couldn't get a job'

This lengthening of their own education was felt to be helpful in terms of finding work or continuing further education by some teachers, but it could also lead to missed opportunities to start apprenticeships.

'They find at the end they are too old to start things like apprenticeships'

(g) Discipline

The majority of teachers reported that ethnic minority parents expected more or stricter discipline to be exerted at school than the teachers believed appropriate[2]. This was particularly reported of West Indians, who pressed teachers to use corporal punishment.

'West Indians seem to expect the school to apply a much more physical form of correction than we are prepared to tolerate'

'West Indian parents are very strict with their children and they expect us to be the same. We have to be tactful about this and point out to them that we do not work in that way'

2 The interviews with parents did not support this view that it was particularly ethnic minority parents who were concerned about the 'laxness' of school discipline.

'Muslims would like discipline in schools in general to be much stricter, particularly as regards freedom for the girls'

'Greek Cypriot parents want stronger discipline, though they are more bothered about their daughters than their sons'

(h) Choice of Subjects

Few teachers found that ethnic minority parents wanted their children to study different subjects from the rest. The preference for academic subjects was described by some teachers, related to the parents' keenness for the children to work in professions later on.

'West Indian parents are keen for their children to do Maths and written work. They see these fields as a chance for their children to get on better. They are not interested in Drama, P.E. or Games'

'Asians are not concerned with Social Studies. Their trend is towards commercial and professional careers'

'Asians do not like their children to opt for Arts and Crafts, they think it is degrading and not academic enough. But this is changing slowly'

D. The Importance of Minority Cultures

Almost all teachers thought it was important for ethnic minority children to know the language, culture and way of life of their, or their parents', country of origin. A small minority thought that to learn of their cultural background would impede their integration:

'They should not hang on to their background or they won't integrate – they should not be made to feel different'

Most teachers stressed the importance of a strong cultural identity for the minority child, in particular as a source of confidence and security.

'It gives them something to feel secure about'

'If they haven't got an appreciation of value of their own home background, it leads to a lack of confidence'

'They are made to feel different by society, and therefore they should know what the differences are, and not just a blind difference of colour'

The children born in this country of immigrant parents were believed to have a

special need for a secure cultural identity:

'Those born here tend to have more problems – an identity problem. This does not apply to Africans who are very proud of their background'

Another reason given for the importance of a knowledge of the culture of country of origin was that it results in stronger ties within the Asian extended family:

'The extended family system of the Indians means they need to know their own cultures and languages'

'It is very important because family ties are very strong; if children were not educated in Islam, it would break the family ties which provide great support in an alien country'

While the importance of the children's cultural identity was recognised, most teachers did not feel that this was a priority for the school. Indeed, most thought it was a task for the community and for the parents rather than for the school.

'Learning about cultures of country of origin is fairly important, but English language education must be the prime objective'

'Parents can teach this cultural background far better than the school'

'The children imbibe most from the parents'

'They should learn this in their own community and in the temple. For me to try to teach it would seem somewhat false'

'We can't teach the different religions. The school is not equipped to do this. They have their own cultural schools on Saturday morning'

Many teachers thought that the parents and school should co-operate to teach minority children their cultural background.

'The school should support the home and equally parents should support the school'

'This should be included in the curriculum'

'Basically they learn what the parents want them to know, which is reinforced at school'

Teachers also considered it important for all children to be taught the history and culture of the countries of origin and ethnic minority groups, rather than offering black studies and Asian studies just to black and Asian children respectively.

E. Racial Discrimination

The teachers were asked whether they thought teachers in multi-racial school should concern themselves with the likelihood of their ethnic minority pupils having to face racial discrimination or prejudice in this society, and if so, how they put this concern into practice.

Almost all teachers felt that they should be and were concerned with the exception of one who thought racial discrimination was 'over-emphasised', another who thought schools should be concerned with teaching subjects rather than personal relationships, a couple of teachers who felt that it was too difficult a subject for a school or for teachers, and a few, all nursery, primary or middle school teachers, who felt that the children were too young to face topics like racial discrimination or prejudice.

'I think too much of an issue is made of racial discrimination, creating more problems. It is over-emphasized'

'They should teach subjects rather than personal relationships'

'It is too difficult a problem for teachers to resolve'

'Not at this age, it's too early to frighten a child into awareness – this comes later'

Not all teachers of younger children felt that racial discrimination and prejudice should be ignored, although it was felt that little could be done with young children beyond encouraging them to mix and play together.

'At our primary school it is not so important but we do encourage them to play and work together. But in secondary schools, they should have special lessons to point out just how bad prejudice is'

Several teachers stressed the importance of complete freedom from racial prejudice and a tolerance of cultural difference:

'By example, teachers show no distinction whatsoever'

'We have multi-racial books. We do not show *any* prejudice in this school

and we try to make the children feel they have a contribution to make to society'

Several teachers mentioned that the subject seldom arose because there was no prejudice or discrimination, or only rare cases of, for example, racial insult in school. It was apparent that it was common for teachers not to mention discrimination or racial prejudice, or draw attention to their existence. Only if the initiative came from the children would the matter be discussed.

'They should be aware but within the school, there is very little discrimination or prejudice – but we have to be aware in order to invesitgate complaints'

'I talk about it if the problem arises – unless it came up in one of the RI lessons and then I would discuss it with the whole class'

'I would wait until I heard it happening at school and then explain that backgrounds are different but are all the same'

Many of the teachers stressed the importance of the tolerant, multi-racial atmosphere of the school in teaching the children not to be prejudiced or to discriminate racially.

'If you have a good school going, you show tolerance by example. The whole atmosphere lets the children know the adults are thinking in a certain way'

'Pastoral heads, heads and subject teachers all contribute towards building relationships and promoting understanding in this area'

'You have to talk to them and tell them why people have black or white skins, and to make them understand that it is right for them to have their particular colour of skin'

Particularly in the secondary schools, the problems of racial discrimination were seen as more in the context of society rather than solely in terms of relationships in the school. The teachers were far from certain that they knew how best to support ethnic minority children who were shortly going to face discrimination in finding employment.

'I think it does become important when they come to the secondary stage and have to think of careers and jobs. I don't know how this concern could be put into practice but there should certainly be concern'

'I don't know how best to support minority children in facing discrimination: I go on work visits, talking to employers'

'We support minority children in the teaching and the way in which we live. The world outside is not the best of places for coloured people in a white orientated society'

'We are going to devote one-day in-service training on the black child in the white community'

It was clear that teachers found the racial discrimination and prejudice that their minority pupils face in the community a particularly difficult topic to handle in school, and it was common for teachers to avoid the subject altogether. Some denied that there even was any racial discrimination in society; although most accepted its existence, they avoided the topic by saying the children were too young or that there was no discrimination in the school environment; even at the school-leaving stage, teachers did not feel competent to offer support to their minority pupils. As a result of the widespread avoidance of the subject in schools, it would appear that minority pupils are given very little help in distinguishing occasions where they face racial discrimination and in developing the confidence and knowledge to stand up to such unfair treatment.

F. Teachers in Multi-Racial Schools

The teachers were asked how they would assess the school as serving a multi-racial community. Almost all felt that the schools were doing a good job, and that the children mixed well together.

'We are doing a very good job. We were one of the first schools to have ethnic minorities, so there was no one to help us with our problems . . . We learnt by our mistakes. Nobody talks of colour or race at this school, we are all one'

'It is marvellous. Children mix freely and happily and busily'

When asked to assess themselves as teachers working in a multi-racial school, most felt confident in their work.

'The school has happy relations with the multi-racial community; truancy is unknown; teachers are relatively stable. As far as the atmosphere is calm, the parents and children are content, I must be doing an adequate job' (Headmaster)

'I'm an ordinary teacher doing a job, irrespective of colour or race. We

accept colour and quite honestly don't notice it in this school any more'

A few teachers were less happy about their work:

'I find it a challenge and it's not easy. The West Indians are more difficult to cope with'

'A great effort is made over the language problems, but we have a high degree of failure to raise some of the West Indian children to the academic level I would like'

The majority of teachers did not think that their training had adequately prepared them for working in a multi-racial school in the sort of area they were now in.

'I trained many years ago and was completely ignorant when these children came – of their culture, religion and backgrounds'

'I got no practical tuition, no training about different cultures and English as a second language techniques were not taught'

'I had no real knowledge of the ways of the different cultures. I learned everything here. I found it extremely difficult to begin with'

Several of those who felt their training had been adequate said that they had learned by experience or that they had had in-service training.

When asked what special skills and expertise they needed for teaching in a multi-racial school, many teachers mentioned qualities such as patience, a sense of humour, tolerance, tact and flexible attitude, as well as knowledge of the ethnic minority child's background and culture.

'Infinite patience, a sense of humour, the ability to switch off at the end of the day, an equable temper'

'No special expertise, except an added dose of patience and ability to cope with new situations'

'More tolerance and patience than usual. At least an understanding of the background these minority youngsters come from and the knowledge of the difficulties they have settling in the area and the school'

The importance of special communication skills and an awareness of the structure and importance of language was stressed.

'You need to be able to communicate with children in a language they can understand and which relates to their own ethnic background'

'We need an awareness of language: of what it is and how it is used and how it is made relevant to a young child'

Other points made by teachers included the need for an unprejudiced attitude, a willingness to learn from the child, a sense of dedication, an acceptance that society is changing, an appreciation of the difficulties that some children face at home, an understanding that ethnic groups have general differences and the ability to adapt from one culture to another.

Most teachers had learnt these skills by experience:

'One cannot teach a person an expertise, experience is the only true teacher and of course an interest in the particular problems that having ethnic groups throws up'

A minority had had the opportunity to go on relevant in-service training courses, and pupils, their parents and ethnic minority staff were another way teachers learnt the necessary skills to teach in multi-racial schools.

'By total immersion in the work of community relations in the city'

'You read as much as possible, attend courses and learn from your pupils'

'As a remedial teacher, I have attended and recognised various courses and have sought out the information I needed on ethnic minority groups. I visited a large number of homes to get first hand experience'

Almost all teachers felt that it was, or would be, useful to have ethnic minority staff in the school. (In fact, half the schools at which interviews were carried out had no full-time staff of ethnic minority origin. Among the 468 full-time staff employed in the twenty schools, only 20 belonged to minority groups: 4 were West Indian, 11 were Asian, 2 Chinese, 1 Cypriot, 1 of mixed race and 1 Sri Lankan.) The few teachers who did not consider minority staff as good for the school mentioned such things as the need for children to learn English with an English accent, the difficulties children had in understanding minority teachers and the preference of parents for their children to have English teachers since they had come to England for their education.

Most teachers felt that it helped ethnic minority children to see someone of their own ethnic group in a position of authority, and with whom they could identify.

'They see that she is accepted as staff, which gives the children an aim, it can be done'

'Children may have an inferiority complex and seeing their own race in a teaching position gives a certain amount of confidence'

'It's the question of the black children having a teacher with whom they could identify'

'The children can relate to them and see a multi-racial society really working'

Some mentioned the importance of ethnic colleagues as a source of information to other teachers:

'Minority staff could bring in their ideas and give us some ideas of their ways of living'

Various suggestions were made as to how the numbers of ethnic minority teachers could be increased, including more emphasis on encouraging ethnic minority pupils to take up a career in teaching, and setting up special retraining courses for teachers trained abroad. The DES was urged to recognise more foreign qualifications than they accept at present.

'Make minority students aware of the need at 6th form level, encourage them to go on to university and college'

'By training teachers from these countries in our methods – possibly by sending them on short teacher training courses'

'DES should recognise rather more qualifications than they do. It would be helpful if the entry of a well-qualified teacher from another country was made easier'

G. Local Authority Support

Many teachers looked at the local authority to provide them with some specialised assistance with their work in multi-racial schools, and suggested a number of forms of support that they would like:

(a) More Ethnic Minority Staff

'I'd like a West Indian teacher to be available to deal with learning and social problems'

'If we had an Asian ancillary who could be used as an extra teacher, it could be a tremendous help. She would be able to talk to parents and it would help children to identify'

'A West Indian social worker permanently attached to the school is needed'

'Especially trained immigrant teachers who can deal with all groups'

(b) More Training and Courses

'Some courses on the cultures of different ethnic groups, basic ground work on their dialects'

'As much guidance as possible, in the form of courses and lectures on multi-racial education problems for our teachers to attend'

'There should be courses in all the colleges studying culture, possible language difficulties, in-service training in teaching English as second language. There should be immigrant advisors to visit schools and give advice'

(c) Creation of Specialists Team of Advisors

'A resource centre would be useful, like the one at Bradford. They have a team who produce books and leaflets that a teacher requests for his specific area, school or class'

'Creation of a team to advise positively what can be done, what new materials and help are available'

(d) More Contact between Schools and Minority Communities

'People in the community, in the ethnic groups should be known to the school, the interplay between these is very essential'

'I would like the opportunity to visit the homes of immigrants or have talks for the children by people of different backgrounds'

'I'd like counselling service for the ethnic minorities'

(e) More Attention from the LEA for their Special Difficulties

'We get very little or no support, no-one comes in and looks at the school with an objective eye'

'If the LEA would be a little more open to the fact were not succeeding really, a little more plain speaking. We need more people to come to the school itself and talk to the staff and the children; if a black person came,

the children could see white and black getting on well together'

(f) Resources

It was apparent from the comments of a lot of teachers that they would like to see a movement of resources between the educational budget and those of other services, since they felt that their work in providing an education was hindered by the material disadvantages of the children: it was particularly stressed that more resources spent on housing and the social problems of families would lead to a greater degree of educational success.

'Improved housing conditions would help the children'

'You can't teach a child who is hungry and worried about his home circumstances'

'Insecurity means a child cannot compete with school life'

A number of teachers felt that the priorities within the education service were wrong, and recommended a re-allocation of resources and effort into more nursery schooling, more emphasis on contact with parents, more play areas, more adult education in informal settings, and improved school buildings for inner city areas.

'More provision of nursery schools, more effort to train teachers for multiracial classes, more efforts to involve parents in educational systems, more work should be done to deal with the illiteracy of parents'

'Probably a lot more problems would not occur if we had more nursery schools. It would help tremendously later on'

'Facilities to encourage the parents to make more use of the agencies available'

'An involvement of their own ethnic groups in their education'

'Children in inner-city schools tend to have old and dilapidated schools – it wouldn't hurt to be educated in congenial and pleasant buildings'

'More play areas for children, more youth clubs with educational facilities as well as recreation'

Where the local authority was experienced as supportive, the teachers were appreciative.

'They are very good at providing everything we need to do our job'

'Nobody knows all the answers in LEA and experiences is as likely to come from class-room teachers. Communication in this borough is fairly good'

However, some teachers found that

'We seem to have to fight for everything against the educational system'

'You become disillusioned because I don't feel I or anybody else knows what's needed'

H. Conclusion

Teachers in multi-racial schools judged ethnic minority pupils to be at a particular educational disadvantage, due to language difficulties, problems of adaptation to life and values in England for immigrant children, and differences in ideas about education, schools and the role of the teacher between teachers and ethnic minority parents.

Care was taken to create a co-operative, tolerant multi-racial community in the school, in the hopes that the next generation would spread these values throughout society. To this end, teachers had made adaptations in the school environment to widen the cultural base of the school, and to minimise difficulties in such areas as school assemblies, dinners, uniform and religious education.

On the other hand, the task of preparing the ethnic minority child for the inequal treatment and discrimination he/she would meet outside the school was put off to the senior levels of secondary school – and teachers at this stage, where procastination was no longer possible, were very uncertain and confused about how to proceed. The main support for ethnic minorities in facing unfair discrimination was recognised by teachers to be the self-confidence and personal security that results from a strong sense of cultural and racial identity. Yet it was precisely this task of teaching children about the history, culture and religions of their countries of origin that many of the teachers felt was outside the scope of the school or professional teacher.

Many teachers felt inadequately trained for their work in multi-racial schools and felt that they received insufficient support or guidance from the local authority. Nevertheless, morale among teachers in inner-city, multi-racial schools was high, and they seemed willing to adapt their teaching or try out new ideas if given sufficient encouragement or support from the educational authority.

Many teachers felt that the educational priorities or allocation of resources between a number of educational services were inappropriate to the needs of inner-city multi-racial areas; there was also a high degree of demand for an increased level of ethnic minority staffing in schools and initial or in-service training of teachers to give them the skills needed to teach in multi-racial schools.

Chapter Two: Educational policy and the education of minority children[3]

Interviews were conducted with Chairmen of local authority Education Committees and with Directors and/or Assistant Directors of Education to explore their policies for the education of ethnic minority children and the thinking behind such policies.

The aim of the interviews was to understand the climate of opinion in which local decisions are taken, and the mechanisms used to determine policy. The interviews were lengthy and unstructured, and covered a range of issues raised by the education authorities and by the Commission interviewers. What follows is a selection of quotes from the interviews, aiming to present accurately what issues the policy makers considered relevant to their determining policy in regard to ethnic minorities. The Commission does not necessarily agree with their choice of issues or decisions as to the implications for educational policy.

A. Adaptations Made to Educational Provision to Cater for Multi-racial Areas

Education authorities in multi-racial areas emphasise their responsibility to assist the integration of ethnic minority groups into the wider society, and stress methods of achieving equality of opportunity which lessen the differences between white and minority children.

Language

A key factor in this is placing a high priority on assisting minority children to develop a competence in English equal to that of other children. A considerable amount of attention had been devoted to the assessment of language need.

> 'We produced a report on the needs of West Indian pupils and second stage learners of English, because we recognised that once the immigrants had achieved a basic proficiency in the language, they were still at risk in the main school where they had to cope with specialist English related to specialist subjects. We also realised that the West Indian pupils who appeared to speak English in fact had difficulty with the language'

> 'We do find a somewhat higher percentage of the immigrant community in special schools. I think really the priority is the linguistic factor. I think

3 This chapter, in a form only slightly different from its form in this book, appeared as Chapter Eight of the Report 'Urban Deprivation, Racial Inequality and Social Policy', HMSO, 1977.

that language is absolutely basic.

'There's a sort of first stage fluency which falls short of the fluency that is actually required particularly among the West Indian youths'

'There are various aspects of linguistic deprivation, including the difficulties experienced by some immigrant children in the strict sense of the word, those who come in, and West Indian children who may have been here a long time but still speak a variant of English'

In order to meet the distinctive language needs of minority pupils, all authorities made a special educational provision, either of a separate language centre, or of especially trained and appointed language staff. These resources were particularly directed to the acquisition of a basic proficiency in the English language for non-English speaking children. The training of teachers to increase their skills with language work was the main method used to teach second-stage English language and to meet the language needs of West Indians. Special or separate provision for West Indian children was more rare.

'We have an immigrant education centre with three staff, who are advisory teachers and ESN experts. We have two reading centres on large council estates and immigrant areas ,staffed by specialists on retarded reading. We have an intensive in-service training programme on language - the SCOPE scheme was piloted here, and now we have developed our own scheme, PINPOINT. We have an immigrant education fund, £12,000, to provide schools with language teaching equipment. Our weakness is on the Secondary School side, where the teachers are all specialist subject teachers'

'Immigrant children whose English is below par do not go to the main school but go into a language unit, which is basically an extra classroom and is staffed with a full-time teacher and welfare assistant to a maximum of twenty pupils. And these language units in fact represent an extra provision by the authority both of buildings and staff'

'We now have 12 language teaching centres in the authority so all non-speaking English children have a period of time in the centre where they are given a concentrated course on English as a second language, and are also introduced into the British way of education. The children have a period in the centre usually depending on age, for younger children perhaps 2 terms, for children junior age and senior age 4 terms. We have done a lot of research into teaching English as a second language to all age groups and concentrate on preparing the children so they can go into the normal school and take their place within the school'

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In one area, an illiteracy project was being run to meet West Indian language needs:

'The authority has started a project to work with the West Indians, the illiteracy/language project, because they have an acute language problem but it is not generally recognised as such'

Dispersal

A second, though more contentious method of promoting integration used by some authorities was to disperse minority children so that no school received an undue concentration of minority children.

'In this authority there has been for over 10 years a policy of dispersing the immigrant children to reduce the concentration'

'We wouldn't want too large a concentration of immigrant children in any of our schools. One wouldn't want too great a concentration of one particular nationality of children in any one school'

'The indigenous population are by and large moving out from the Inner City areas and there are being taken over by the immigrants. So it's most difficult not to bus, otherwise you get all white schools, all black schools. Even it it was decided that we would discontinue dispersement, we could not as there isn't physical room in the schools for immigrant children'

Other authorities were opposed to any artificial dispersal of children:

'Certainly, since I've been a member of the Authority dispersal has never even been discussed. Also, there are practical difficulties to bussing over an area the size of this Authority, when you think of the size of concentration. But I'm quite sure that it was for ideological reasons that bussing would have been rejected, and in fact, not even considered'

'It has never been part of the policy to bus children in order to achieve either an ethnic or intellectual balance'

One respondent pointed out that questions of concentration/dispersal were seen as important to parents, including ethnic minority parents:

'The concentration of coloured children in a school is an issue of significance in so far as it is perceived by a lot of people to be an issue of significance. In a society in which there was genuinely no discrimination, in which people genuinely did not see this as odd, it would not be of significance. But it is

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seen as significant not only by the host population but also by the more aspirant members of the minority groups who themselves object to what they call ghetto schools'[4]

Home/School Liaison

A third method of promoting integration, by most authorities seen as more relevant than dispersal and by some authorities seen as a key to their educational strategy, was the development of home/school liaison.

'To my mind, the most important field is liaison between homes and schools, because I think this way one can do more to educate not only the children but the parents as well in the English way of life'

'This is vitally important because sooner or later immigrant families have got to integrate into an English way of life. And unless there is contact between the schools and the homes this will not be achieved for some generations and this will be a thousand pities'

In order to promote home/school liaison with ethnic minority families, local authorities reported that special efforts needed to be made which were not necessary with other parents. For reasons connected with immigration, culture, language and way of life in Britain, contact was particularly difficult to achieve with minority parents.

'Asian parents, Muslims particularly, have a different concept entirely of educating. They don't have any contact with school back in Pakistan, the school is a separate place so they never interfere. When they come to England you've got the added difficulty of purdah, so we've found our Teacher/Social Workers have had to go out and convert the fathers first of all to allow them to talk to the mothers. We've been very successful, we're getting large numbers of Asian women who are coming into our immigrant Centres, they are more like a Community Centre'

'There is always unavailability, either because both parents are working or because the husband is out and the wife perhaps is a little worried about meeting an education officer of any sort, be it a teacher, or a welfare officer. Often she is worried because of an English problem, because her English is not good. And any meeting she did have without her husband would be of very limited benefit. So we come back to the language problem yet again'

4 No ethnic minority parent in our sample described in Chapter Three made a complaint about 'ghetto' schools, although some Asian parents complained that their children were not able to attend the schools nearest to their homes.

In one area, an initiative had come from the West Indian community to promote work with parents:

> 'Some of the West Indian teachers who are involved in community relations have specifically asked for more intervention of this type. They feel it would be extremely valuable to modify to some extent West Indian methods of upbringing to help the children particularly in the preschool stage. This has been asked for by the community itself in a sense; and I think that would justify us perhaps going rather further in that direction than we have hitherto'

The main methods used to establish home/school contact was the employment of Teacher/Social Workers:

> 'Through our Teacher/Social Workers we now have made very useful contact with Asian parents in the case of the husbands, which is quite an achievement'

Other methods included parents associations and the bringing of parents into the school for educational and other purposes.

> 'For example, three of our nursery schools at the moment have established English classes for Asian mothers by simply canvassing at the school gate and drawing in the mothers who had taken their youngsters to nursery school and enrolling them for an hour or two hours for English Language tuition'

> 'I think that the schools and the Authorities must do what they can to cut down the mystique and they are doing this by having parents' evenings. Of course, one of the ways in which it's done is by building new school buildings as Adult Education Institutes and places where parents can go for other things. Some of our schools have parents' rooms where they can bring younger children. This has been particularly useful in some areas with Asian immigrants in fact. One of the other things is English teaching for immigrants which can take place in schools and is done in some areas'

Minority Cultures

The main approach to the achievement of racial equality adopted by education authorities tended towards the decreasing of racial and ethnic differences in educational performances through stressing the social integration of minorities. Authorities were concerned that within school racial and cultural differences should not be emphasised.

An example of this could be seen in the rejection of the approach to language

that works through development of the use of the mother-tongue in order to facilitate and improve the learning of a second language.

'Our biggest worry is the numbers of second generation children born in England who start school at five, not speaking English – in very large numbers. The last thing we want is for the school to use more mother-tongue'

Similarly, education authorities did not see the promotion of minority cultures as appropriate to the education service. Most authorities give priority to assisting minority children to integrate into English ways, and considered the meeting of cultural needs as lying outside the scope of responsibility of the education authority.

'Immigrant children don't know anything when they first come about English customs and English traditions and so forth. The emphasis is on teaching them the English customs and English tradition but I would hate to think that they were losing the sense of their own traditions and their own culture. This would be a bad thing. But the emphasis must be on integrating into an English society'

'I honestly don't see it's the job of our schools to cater for other traditions and backgrounds for different people. I think if they come here they should accept the country and to conform to our standards and if they wish to keep their own culture around them they can do it privately'

'If people want specific education for a specific religious or whatever reason then they should provide it outside the State system'

'This is an important role for the community but not for the school situation. We have had requests for Gujerati and Urdu to be taught in schools, but we are against it. If they live and work here, their first need is to write and speak English'

Curriculum Development

Although not considering it a top priority, some authorities were concerned that minority children should find the school curriculum appropriate to their cultural needs, and in some areas, teachers were encouraged in their efforts to develop a more multi-racial, multi-cultural curriculum.

'Black children may in fact be discriminated against if the culture of the school is not sufficiently in touch and so on. We have got some feed-back into the schools from various levels, our curriculum development work is

helpful here and helps to defuse problems'

'We have a West Indian Steel Band for children, paid for by the Education Committee'

'The primary schools particularly are incorporating increasing amounts and quite substantial amounts as they discover the proper way to learn a culture – like adults have discovered Chinese restaurants, you learn to enjoy differences. I think that this is developing in the primary schools. There is still I believe a shortage of suitable books, I think there's a lot we still have to do in disseminating knowledge of these other cultures'

'We do regard a multi-racial curriculum as important but quite obviously a careful balance has to be struck and I am pleased that in this authority so many of our teachers, especially at primary level, are both members of NAME and taking part in the NFER research on the multi-racial curriculum . . . There is an awareness in the area for the need to make the curriculum more multi-racial'

'I agree it's important that this should take place. It's equally important that it should take place naturally and there shouldn't be anything artificial about it, as though when you're studying some other community, if you're black studying whites or vice versa, that you're looking at something rather curious and different. It should arise naturally in the curriculum and should avoid this artificiality and or any suggestions that basically there is something radically different about people'

Other authorities shared the feelings expressed in the last quote, that racial differences should not be emphasised:

'Personally I think there is a danger in making too clear a distinction between immigrants and indigenous pupils in this way'

'I do honestly think we ought to not spend much time discussing the differences between them. We want them to take it all for granted and when they've been brought up in the infant schools side by side, they really don't think about coming from different social backgrounds'

Staffing

A reluctance to encourage awareness of ethnic differences also affected the staffing policy of educational authorities. Although the appointment of ethnic minority staff was considered useful to the provision of a multi-racial educational service, it was stressed that such staff must be fully professionally competent to

teach English children. The appointment of minority staff to meet the distinctive language or cultural needs of ethnic minority children and parents was not part of the educational policy.

'If they're up to standard we employ them but they have to be interviewed by an Inspector and if the Inspector thinks that they're able to cope, then they take them on. In fact, we rather fall over backwards not to turn them away in order not to distress and because they promote race relations. We do find, though, that Indian teachers in particular, although they speak fluent English, have an intonation such that they don't make easy contact with out children and their teaching tends to be formal and therefore they suffer more from discipline difficulties. It's largely been an Indian problem as far as I can see'

'We recruit all teachers through the same procedure, on interview etc. We have no deliberate policy to recruit immigrant teachers, but we employ about 100. One thing we refuse to do is to lower our standards on language, and since we are not short of teachers applying we can afford to pick and choose a bit'

'We do what we can to encourage coloured workers in our service generally but we do not have a policy in the sense that we sit down and say we must have x-numbers of coloured teachers in this school'

'Teachers are appointed by governors or managers of the schools and I think, if immigrant teachers were to apply, the governors would be delighted and would probably give such a teacher some preference over even a better qualified teacher. There is a problem . . . I have interviewed immigrant teachers with advanced university qualifications, M A Punjab, and time and again they are applying for Primary teaching posts where (a) their advanced university qualifications are inappropriate and (b) where their command of language is very often not great enough to stretch the command of the Primary school child in a way the Primary school child needs to be stretched. The whole basis of primary education is through language. And it saddens me that on occasions an applicant is unsuccessful because of an inappropriate application'

'I would first want to appoint good teachers, I would then have no particular views about who taught what though I can see the obvious logic of the view that those who know best about, for example, West Indian culture and history, might be themselves West Indians. But first of all we have to make sure that we have the overall curriculum right and the overall qualifications of the teaching force right for the educational system. We also have to be

very careful in recruiting immigrant teachers in the borough because although some of them may have been first class teachers in their own country and have first rate qualifications, they have not fitted into the teaching force of schools in the borough. This is a major issue and this authority has been taking some initiative recently in suggesting to the DES that there is still a need for training courses for immigrants who have been teachers overseas and who come to this country and are not quite ready for assimilation into the teaching force here. If we could recruit more suitable teachers from overseas we would not be sorry'

'I'm very much against any attempt to direct Asian teachers or West Indian teachers into schools with a concentration of minority pupils because you could get the implication that they're not fit to teach anybody else and I think one has to be awfully careful. I also think that people should have the right to choose and if you're an Asian and you don't want to teach in an Asian school, then I think you should have the right to teach elsewhere'

'The sooner the black community have say an assistant or deputy or chief education officer, or members on the city council, and the whole of that, the better. Having said that, I would like to qualify that a little bit: I think it is very important that your teacher, particularly the coloured teacher, should not necessarily be teaching in a school with his own people. I think we need them in the suburban schools just as much, because not only does that make it quite plain to the host community that we are a multi-racial society and this is a normal British teacher teaching them, he may be black, but it's good for the immigrant community to see that their teachers are not just dumped with them in the ghetto, but are on a par with all other teachers'

In-service Training

In only a few areas was much provision made for the in-service training of teachers to ensure that they were competent to deal with the special needs of minority pupils.

'We have special in-service training courses so that teachers in the area can be kept up to date in the field of immigration education'

'We run a Language Reception Centre with a crash course in English for secondary arrivals, and this is the centre for all in-service teacher training. We run combined courses with the University for 40 Secondary teachers'

In most areas, little attention was paid to the in-service training of teachers to

equip them to teach in multi-racial schools. An increase in training opportunities was one of the matters where teachers asked for more support from the local authority and in particular, they attached considerable importance to the need for special skills in language work and for knowledge of the cultural background of minority pupils.

B. Conclusion

The lack of interest in teaching the mother-tongue, the leaving of transmission of minority cultural values to the parents and minority communities, the reservations about appointing ethnic staff and the lack of investment in in-service teacher education, all adds up to a strategy adopted by most authorities in our survey to achieve racial equality in education through encouraging minorities to integrate into the way of life of the majority population. However, in a society where racial discrimination is widespread, such an educational strategy has a limited application. Where people are treated less equally on grounds of race and colour, and are subjected to racial hostility and discrimination, they will have educational needs which go beyond being given the tools to integrate.

We would not quarrel with the priority given by education authorities to the removal of the barriers to equality of opportunity experienced by ethnic minorities. Certainly, minority children must be enabled to acquire a language proficiency in English equal to other children. On the other hand, if more attention was given to the creation of a school environment where racial and cultural differences, far from being played down as far as possible, were given more prominence on the principle of 'different but equal', then two desirable consequences for race relations would result. Firstly, children would be encouraged to exercise tolerance of cultural difference, and would learn to appreciate that equal treatment does not depend on sameness. Secondly, minority children would be able to retain the links with their cultural origins which is so necessary for their confidence and identity, and would be better able to believe themselves equal to others, even when exposed to less equal treatment. This is an important part of developing resistance to the adverse effects of racial discrimination, crucial to the achievement of a racially equal society.

Chapter Three: Parents' views on their children's education

A. The Sample

A sample was selected from residents in disadvantaged neighbourhoods of the eight survey areas, who were asked a range of questions about local authority services. Those who were parents were asked about the schools their children attended, and about their ideas of the education they wanted for their children. A sampling method was used which gave equal chances of selection to any resident in the chosen neighbourhood, except that a disproportionate number of members of ethnic minority groups were interviewed, in order to select a sizeable sample of each ethnic group. The sample can therefore be treated as representative of the views of parents who live in areas of disadvantage and inner-city stress, rather than as representative of the views of all parents.

The final sample of parents totalled 700, comprising 72 white British parents, 195 West Indians, 61 Cypriots, 197 Indians, 98 Pakistanis, 41 East African Asians and 36 members of other ethnic minority groups.

B. Opinions of Local Schools

80% of the parents, with few differences between ethnic groups, expressed satisfaction with the schools in the locality, although fewer were satisfied with the schools that their own children attended. 10% of parents positively approved of their children's schools, while 47% of parents had no complaints and could not think of anything they disliked about the schools. White respondents were the most likely to like the schools, and West Indians and Cypriots the least likely. Few specific criticisms of the schools were made, although 13% of white respondents criticised the staff, the choice of subjects or teaching methods. A number of Asian respondents complained that the schools were too far away from their homes: indeed, a higher percentage of Asian children did not attend their nearest school than in the total sample, where two-thirds of respondents' children went to the schools nearest to their homes. Depending on the policy of particular local authorities, some Asian children were 'dispersed' or sent to language centres and Asian parents were more often restrained in their choice of schools than white or West Indian parents.

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Table 2: Reasons Why Children Not Attending Nearest School

	All	*White*	*West Indian*	*Indian*	*Pakistani*
	700	72	195	197	98
	%	%	%	%	%
Local Education Authority says so	27	7	19	42	34
Family moved house	9	7	14	—	10
Parent/child choice	30	41	41	17	12
No room in nearest school	15	19	5	21	10
Too many of ethnic group in nearest school	3	7	1	4	2
Go to Church school	6	7	8	3	10
Other/DK/NA	14	15	13	15	24

Parents were asked questions about a number of areas of school life where problems might be experienced:

(a) **School Uniforms** The majority of respondents had had no problems over school uniforms, or had no uniform. The only criticism voiced by more than a small minority was that the uniform was rather expensive. The West Indians were more likely to find the uniform expensive than were other parents.

(b) **Assemblies with a religious service** The majority of respondents in all groups had no problems with school assemblies. 10% of Muslims reported that their children did not attend the school assembly.

(c) **Religious instruction** About one respondent in four in each of the Asian ethnic groups would like their children to have more instructions in their own religion. Over 60% of the total sample of parents reported no problems over religious instruction.

Table 3: Parents' Satisfactions with Religious Instruction in Schools

	All	*White*	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	700	72	195	61	197	98	41
	%	%	%	%	%	%	%
No problem	62	79	72	74	49	44	59
No religious instruction given	6	3	4	2	8	14	5
Not enough R.I.	4	1	3	3	5	8	—
Not enough instruction in own religion	15	3	6	5	25	24	22
Not bothered	3	7	6	2	3	1	—

NOTE: A small number of respondents made other comments or did not answer. These have been omitted from the table for the sake of clarity.

(d) **School dinners** Among the Asian ethnic and religious groups one respondent in six reported that children had had problems with school dinners for religious reasons. A marginally smaller proportion said the children did not like the food or that it was badly prepared or of poor quality.

Cypriots and West Indians were likely (1 in 4) to complain of the quality of school dinners and West Indians also said that they were too expensive.

Table 4: Parents' Satisfaction with School Dinners

	All	*White*	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	700	72	195	61	197	98	41
	%	%	%	%	%	%	%
No problems	53	61	52	51	48	56	46
Child does not eat it/comes home	10	6	5	5	15	11	20
Too expensive	8	8	16	2	6	3	2
Poor quality	15	14	25	30	10	8	2
Religious problems	7	—	2	—	14	13	10

The proportion of children who do not eat school dinners varied widely from area to area. In two areas one respondent in five said that the child or children in the household did not eat school dinners, while in another area, all parents said that the children had school dinners.

(e) **Subjects taught** A number of ethnic minority parents would like to have their children taught different subjects from those they learn at present. Some parents would like more vocational subjects taught, or more emphasis on the '3Rs', while some ethnic minority parents would like their children to be taught their own history or culture or religion in school. The subject most strongly demanded, however, was for Asian children to have the chance to learn their mother-tongue in school: 46% of East African Asian parents would like their children to be taught their own language, and over a quarter of the other Asian groups felt the same. Table 4 shows the parents' wish for their own language to be taught to their children in schools, analysed by the mother-tongue of the respondent.

Table 5: Parents' Wish for Own Language to be taught in School

	All	*Urdu*	*Hindi*	*Gujerati*	*Punjabi*	*Greek*
	700	48	26	81	107	48
	%	%	%	%	%	%
Want own language taught in school	16	27	27	47	27	2

(f) **Discipline** One respondent in four considered that the discipline in the schools attended by their children was not good. Only 2% felt that it was too strict while 23% considered that it was not strict enough, or felt that the lack of discipline in schools was a problem. The differences between the views of the various ethnic groups were not great. Cypriots being marginally less likely to think the quality of discipline alright or good than other groups.

Table 6: Parents' Satisfactions with Discipline in Schools

	All	*White*	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	700	72	195	61	197	98	41
	%	%	%	%	%	%	%
No problem	40	43	44	51	38	30	37
OK/Alright/Good	28	23	25	9	32	38	25
Too strict	2	4	4	—	1	1	—
Not strict enough/lack of discipline is a problem	23	23	24	31	23	26	22

C. The Views of Ethnic Minority Parents on Special Needs

Ethnic minority parents were asked additional questions about the schools their children attended, concentrating on issues on which they might have special views to express or particularly strong feelings.

(a) Teachers

Parents were asked whether there were teachers of their own ethnic origin at their children's schools. Cypriots and Indians were more likely to have teachers from their own country than Pakistanis or West Indians.

Table 7: Ethnic Minority Staff in Children's Schools

	All	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	700	195	61	197	98	41
	%	%	%	%	%	%
Have teachers from own country	30	14	45	42	27	37
Do not	59	75	51	44	65	54

There was evidence of wide regional variation in the likelihood of minority children having a teacher of their own nationality.

Parents whose children's school had no teachers of their own ethnic origin were asked whether they would like to have them. Cypriots and Pakistanis particularly were keen to have Cypriot and Pakistani teachers.

Table 8: Parents' Desire for Ethnic Minority Staff

	All	*West Indian*	*Cypriot*	*Indian*	*Pakistani*
	362	139	29	88	61
	%	%	%	%	%
Would like teachers from own country	57	43	74	59	74
Would not	29	40	11	24	20

The parents were asked why they would like to have teachers of their own ethnic origin. West Indians tended not to give very specific answers, although two-thirds thought it would be helpful or would lead to a better understanding of their children's needs. A third of the Asian sample thought ethnic minority staff would help their children with language, while a quarter thought such staff would be able to teach their children the culture and religion of their ethnic group.

Table 9: Reasons Given for Wanting Teachers of Own Ethnic Origin

	All	*West Indian*	*Indian*	*Pakistani*
	%	%	%	%
Help for language	26	7	35	36
Better understanding Would be helpful	41	65	21	40
Helpful for parents	9	3	15	4
Teach own culture religion, etc.	20	7	23	27

(b) Culture

Minority parents were asked whether their children were taught about their cultural background and history in school: most parents reported either that their children were not taught anything, or not enough, of their own culture.

Table 10: Teaching of Minority Culture in Children's Schools

	All	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	600	186	51	192	92	35
	%	%	%	%	%	%
Taught nothing of country of origin	35	25	25	41	49	40
Not taught enough	29	23	49	34	31	26
Very good taught enough	10	12	2	8	10	6
Alright O.K.	5	7	2	3	7	—
Not bothered about it	5	6	4	4	1	11
They learn it at home	2	4	4	2	1	—
No need to know it	2	5	—	2	—	—

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(c) Racial Problems

Minority parents were asked if they thought their child had problems because of being in an ethnic minority group. Only a small minority of parents believed this constituted a problem for their child, most often because of bullying by other children. One in five of the parents whose children had experienced racial problems reported that these arose from the teacher's attitudes.

Table 11: Children's Experience of Racial Problems in School

	All	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	600	186	51	192	92	35
	%	%	%	%	%	%
Children have problems because ethnic minority	14	18	4	9	18	14
Do not	82	78	96	88	74	83

Table 12: Reasons for Child's Experience of Difficulties arising from Ethnicity or Racial Origin

	All
	84
	%
Bullying by other children	42
Teachers unhelpful	19
There is prejudice	18
Language problems	15

(d) Language

The last series of questions asked minority parents covered education to meet special language needs.

Parents of ethnic minority school children were asked whether their off-spring had ever attended a special school or class to help with the English language. Only one in ten said they had done so. Among West Indians only 6% had attended special language classes.

Table 13: Attendance at Special Language Class or School

	All	*West Indian*	*Cypriot*	*Indian*	*Pakistani*	*East African*
	600	186	51	192	92	35
	%	%	%	%	%	%
Children have attended special school or classes	11	6	16	10	16	9
Have not	86	92	84	86	79	89

Those whose children had attended language classes were asked how useful it was. Just over half (57%) thought it very useful and a further 12% thought it quite useful. The main reason for thinking it useful was that the children learned to speak English properly (54%). Twelve Asian respondents (18%) thought the special school or classes were unhelpful and a waste of time.

Parents whose children had not attended a special language school or class were asked whether it would have been helpful if they had done so. Half of them (49%) said that it was not necessary as the children spoke English, but 40% thought that it would have been helpful. West Indian and Cypriot parents were less likely than Asians to think that it would have been helpful.

D. The Type of Education wanted by Parents for their Children

All parents were asked what they expected their children to get from their education. It was apparent that ideas differed according to ethnic origin, with East African Asians, Cypriots and Indians tending to want their children to get academic qualifications, while few white parents expected these for their children.

63% of East African Asians, 51% Cypriots and 45% Indians compared to 16% white parents, wanted their children to gain academic qualifications at school. In addition, a sizeable proportion (16%) of the East African Asians specified that they wanted a professional career for their children.

Pakistani parents tended to want their children to learn a skill or a trade, while very few Cypriot parents wanted this for their children.

41% of Pakistanis wished their children to acquire a practical training at school, compared with only two of the 51 Cypriot parents.

E. Conclusion

It was apparent that while there were few differences between parents of the various ethnic groups in their opinions about local schools and the education their children received in them – with a high proportion of all parents satisfied with the schools and the teaching – ethnic minority parents have strong opinions on the sort of educational opportunities they desire for their children, and that in several aspects their opinions differ markedly from the white population. In particular, ethnic minority parents appear to have higher expectations of the school, desiring their children to gain academic qualifications or a practical skill from their education. There was also evidence of a degree of unmet need for schools where minority children could have special language help with English, and where they could be taught their mother-tongue; some lessons on their own religion; a curricula that included some history and culture of the country of origin; and the chance of seeing or being taught by a teacher of their own ethnic background.

Chapter Four: The three viewpoints compared

When the three viewpoints of the three previous chapters are examined together, a number of factors can be isolated which cause difficulties for the teachers and which may have an effect on the school performance of minority children. Since the overall style of the education service is determined by the education committee, it is useful to start by examining the points of agreement and difference between the policy-makers and the teachers.

For the policy-makers the main change brought about by the presence of ethnic minorities in their areas was a need to invest in buildings, equipment and special teaching skills to help non-English speaking children learn English as a second language. This was seen as a priority. In addition, there had been in most authorities a new emphasis on the need to promote home/school liaison, and this was seen as particularly useful for helping ethnic minority parents understand the running of the education system in this country. For a very few authorities, the dispersal or concentration of minority pupils was also seen as an issue which had to be faced by education authorities in multi-racial areas. On the whole, these were the only issues seen as relevant to policy-makers: when asked what their policy was for educating ethnic minority children, the reply was 'to educate all children according to their needs and abilities', or a closely similar response.

The teachers tended to agree with the local authority that the major priority was the language needs of minority pupils. Both policy-makers and teachers agreed that West Indian children as well as Asian and Cypriot children had special language needs, although the major investment had been in facilities to teach first-stage English to non-English speaking children. The authorities relied on teachers' skills to assist second-stage learners of English or West Indian children with language or communication difficulties: a few were prepared to invest resources in the in-service training of teachers to boost their skills in performing these tasks, but there remained a lot of teachers who expressed anxiety about their ability to help minority children with their special language needs. Teachers were particularly worried by the performance of West Indian children in school and were not confident that they knew how to help West Indian children raise their performance to match their ability.

Teachers saw a far wider range of issues as relevant to the running of an education service in multi-racial areas than did the policy-makers. For example, teachers saw a need for a re-evaluation of the balance between a number of

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education service in multi-racial areas than did the policy-makers. For example, nursery education, adult-education and in-service teacher training among other ideas. As far as we could tell from what emerged from our interviews, no local authority had made a review of its priorities over the range of its services to see if they were relevant to the needs of a multi-racial area.

A further example of the wider range of the teachers' viewpoint was the importance they gave to the employment of ethnic minority staff, who were seen as being invaluable for boosting the confidence of minority children and presenting them with an example of achievement. Minority staff were also seen as helpful for the rest of the teaching staff, as they were a source of information and understanding on minority values and life-styles.

The policy-makers also gave some importance to the recruitment of ethnic minority staff, although they did not consider this as important as did the teachers, and they were not prepared to alter their methods of recruitment in order to attract extra minority teachers, nor to spend resources on, for example, giving supplementary training to overseas-trained teachers.

Both the teachers and the policy-makers overlooked one aspect related to the employment of ethnic staff, which was emphasised by the parents. Some ethnic minority parents would like their children to be taught by teachers from their own ethnic group because they would like their mother tongue to be taught, and because they would like more of their religion and culture to be covered in school. The policy-makers were on the whole opposed to such teaching taking place in school: they did not consider that the budget of the education authority should be spent on activities which were seen as the responsibility of the community and of the parents. The teaching of minority cultures was not considered relevant to the school system, and therefore no priority was given to the appointment of minority staff to teach minority languages, religion or culture.

The teachers' position was midway between that of the parents and the policy-makers. Like the policy-makers, they did not advocate the use of minority staff to teach minority culture and language: on the other hand, many were worried by their inability to help minority children preserve a sense of their cultural identity because of their inability to teach minority cultures. Teachers gave more importance to the preservation of minority cultures than did the policy-makers, because they were familiar with the consequences of cultural confusion and lack of identity in the children. Several teachers described the contrast between the confident minority child who knew his roots and was not ashamed of his origins, and the confused, under-achieving minority child who lacked a secure sense of identity and worth. A number of teachers suggested that the answer lay in a co-operation between parents and school or community and school to assist minority children. Such a co-operation, however, depended heavily on the work done in establishing home-school links, which were reported to be in many cases particularly difficult to maintain with minority parents, due to their long hours of work and language and cultural differences. It is suggested that the inadequacies

of community/home/school co-operation in promoting the identity and confidence of minority children is a contributory factor in the under-achievement of the children. The situation may well be improved by the increasing use of minority staff in school to teach minority children their language, religion and culture within the context of their fuller English education.

Although the policy-makers did not wish school time to be spent on mother-tongue and minority-culture teaching, they did recognise the importance of extending the cultural base of the school and developing a multi-racial atmosphere and curriculum. This, however, was a matter they left to the heads and the teaching staff, and did not issue policy guidelines on such matters as school assemblies, school dinners or curricula for history or religious instruction.

As the teachers described their schools, it was apparent that multi-racial schools were less likely to be strongly focussed on the Christian religion and an ethno-centric curriculum. School assemblies tended to become less religious and more a community assembly. Religious instruction tended to become moral training. Other subjects tended to take a more universal orientation, designed to show the contribution of all countries and cultures to the knowledge of man. It should be pointed out that this multi-cultural orientation is not the same as the promotion of the ethnic minority child's cultural identity. Multi-culturalism is aimed at emphasising the inter-dependence of mankind and the universalities of human experience. The promotion of minority identity is aimed rather at identifying and preserving the distinctness of each culture and its particular worth to the community that sustains it. Both are viable educational objectives: the distinction is made, not to make a value judgement between them, but to show that they are two separate tasks for the school. We have discussed already the mid-way position of the teacher between the policy-makers and the parents on the promotion of minority cultures in school. On the whole we found teachers more confident and more enthusiastic about the task of promoting a multi-cultural orientation in the multi-racial school. The major restraint to the development of this work, however, was a lack of support from policy-makers. Policy-makers spoke with pride of what various multi-racial schools in their areas had achieved, but, as we have discussed before, they did not treat this as a policy matter, and left it to the teaching profession. The teachers, however, saw their task as one requiring special knowledge and skill, not acquired through normal teacher training although it could be gained from extensive experience. Teachers saw a need for more in-service training, specialist teams of advisors, more contact with ethnic minority communities and more ethnic minority staff as essential to the development of a multi-racial school, and looked (usually in vain) for such support from the local education authority.

The conclusion we reach after comparing the viewpoint of the teachers with that of the policy-makers, is that the teachers have both a wider and a deeper perception of the needs of minority pupils and of multi-racial schools. The teachers have succeeded in communicating to the policy-makers the urgency of

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the special language needs of minority pupils, and of the need for greater community/home/school liaison. Major investments have been made by education authorities in these areas of need. The teachers have so far failed, however, to convince local authorities of the need for a policy lead in the work of a multi-racial school. Each teacher is left free to develop initiatives, according to their perception of the needs. While we would not wish to curtail the taking of initiatives, we would also point out that unless those that are shown to work are adopted on a wide scale and promoted by the authority, the situation of the ethnic minority child is precarious. Those children with talented, experienced and committed teachers will receive an education closely geared to their needs; those whose teachers do not care for ethnic minorities or those who are very inexperienced in work in multi-racial areas will not receive an appropriate education and will not succeed in school.

The policy of educating each child according to his needs and ability requires a development of good practice in meeting the special needs of minority pupils, and an investment of time in such work. It requires an investment from the policy-makers in assisting and guiding their teaching staff in good practice within the multi-racial educational setting.

We have already compared the teachers' position with the parents' on the subject of the teaching of minority languages and cultures in school. The teachers indicated in their replies that they had a reasonable understanding of the parents' ideas; they recognised the ethnic minority parents' desire for their children to gain academic qualifications and a preparation for professional careers, although none mentioned the Pakistani's preference for the learning of practical skills. The teachers recognised the parents' wish for their child to learn more about their religion, and for more teaching about their cultural background. They also recognised the wish for stronger discipline, although the teachers did not recognise that this was general among parents in urban deprived neighbourhoods and was not just felt by minority parents. In some of these issues, the teachers were restrained by their own ideas of good professional practice: for example, they did not wish to use corporal punishment as a way of enforcing discipline. They also recognised their own incompetence to teach minority languages and religions.

A minority of parents considered the teachers to be racially biased or unsympathetic to their children. Our interviews with the teachers were not designed to measure teachers' attitudes or to assess whether or not they were racially biassed. The interviews were to tap their professional experience, not their beliefs. It cannot be denied, however, that a minority of teachers showed themselves to be hostile to ethnic minorities, and their attitudes may be reflected in their teaching and relationships with minority pupils and parents.

If the parents on the whole were understood by the teachers, their views were not taken into account much by the authorities. In some cases, the policy-makers rejected the parents' views – for example, they dismissed the parents' wish for

mother-tongue to be taught in school.

Unless some attempts are made to reconcile differing views about the education of minority children, it is unlikely that the present poor school performance of such children can be much changed, since confusion and conflict is built into the provision.

Recommendations

A. To Policy-makers

It is recommended that the steps taken to improve home/school liaison be duplicated on the community/authority level by the inclusion of discussions with ethnic minority communities in the policy-making processes.

In addition to the recommendation to involve ethnic minority communities in the planning and running of educational services, we urge Education Committees to extend the range of issues pertaining to education in multi-racial areas which they are prepared to discuss on a policy level. Education authorities in areas with a settlement of minority communities should have a clear policy on the issues of the promotion of minority cultures (both within the school system and through support given to the community to preserve their children's mother-tongue, religion and cultural identity), on curriculum development, on the recruitment of ethnic minority staff to meet the range of tasks of a multi-racial education service, on the in-service training of teachers, and on on-going support for the management, teachers and support staff in multi-racial schools. Experiments and initiatives that produce favourable results should be recognised by the policy-makers, and other schools or teachers encouraged to follow good practice. It would appear that many teachers are dissatisfied with the balance that exists between various educational provisions; this is clearly a matter for policy-makers. It is recommended that education committees consider the full range of educational needs of all members of the community, giving full weight to the needs of those most disadvantaged by the present allocation of resources, and determine policies such as to give priority to the groups in greatest need. It is suggested that in areas of high minority settlement there may well be a need for increased priority to be given to pre-school provision, the careers service, further and adult education (in support of self-help initiatives) and the in-service training of teachers.

B. To Schools and Teachers' Groups

The introduction of school-based in-service training is recommended as the most effective way of preparing and supporting teachers for their work in multi-racial schools. The Commission has published a booklet giving full information on such training schemes: 'In Service Education of Teachers in Multi-racial Areas: an evaluation of current practice' (CRC, October, 1974). This recommends 1) that meeting the educational needs of pupils be seen as a question of school management and the participation of the entire staff in finding appro-

priate strategies for all children in a multi-racial school; 2) that local authorities provide a diversity of in-service training courses to cater for the various needs of teachers in multi-racial classrooms; 3) that an adviser to co-ordinate in-service training for multi-racial education be appointed; 4) that the experience of teachers be utilized to provide a resource team to visit schools, draw on local community resources, discuss the training needs of staff with headteachers and provide courses; 5) that funds be allocated for the provision of literature, audio-visual aids and workshop materials at the Teachers Centre for the resource team and local teachers and 6) that teachers be sent to national courses developing a co-ordinated approach for tackling the task which faces multi-racial schools.

It is crucial that schools and teachers should give considerable attention to the cultural and identity needs of the minority child, to increase the child's confidence and hence his educational performance, and to better equip him/her to face the injustices of a racially discriminating society without internalising a poor self-image. One method would be to use ethnic minority staff, where available, to teach those minority children who wish to learn their mother-tongue, history, culture and religion. This could be an option on the school syllabus, or could take place in an extra-curricula club after school hours. There may be a number of ethnic minority staff employed in a school to teach specialist subjects who wish to concentrate on their specialism and who do not wish to undertake the additional tasks of teaching a group of children of their own ethnic group. There should be no pressure put on minority teachers to take on a role that would not be expected of a white teacher. On the other hand, it should be recognised that minority teachers, because of their experience and ethnicity, have a particular role for children of their own group, which cannot be duplicated by white staff. This consideration should be borne in mind when making staff appointments. Where, however, a school has no ethnic minority staff able to take on the role of teaching minority cultures, or where there is a great diversity in cultural and racial groups in the school, teachers may greatly aid the development of a secure identity in minority children if they concern themselves in the work done by the parents and the community in preserving cultural identity. Much can be achieved by the sympathetic encouragement of the parents and by taking an interest in what the child learns at home, in a Saturday school or in a mosque- or temple-run class.

Of great importance to schools and teachers is the involvement of ethnic minorities in school management and on governing bodies. The Commission submitted evidence to the Committee of Enquiry into the Management and Government of Schools, in which it was recommended that formal consultation with local community relations councils and minority organisations by education authorities should take place, to obtain candidates for manager and governor posts available as well as to make use of minority communities in an advisory and training capacity. It was recommended that a reduction of political appointees and the advertisement of a number of places locally would lead to an

increase of parental representation at the neighbourhood level on school governing bodies. It was further recommended that individuals with special community knowledge should be co-opted onto governing bodies, and that governors and managers should receive training and information on the educational needs of ethnic minority children.

C. To Teacher-training Agencies

The two recommendations we make to teacher-training agencies are firstly, to increase the number of ethnic minority students training to be teachers, and secondly, to include in teacher training material to prepare teachers for the multi-racial school.

There are four main reasons why it is important for there to be teachers of ethnic minority origin:

(a) It is desirable for people staffing an educational service to be a natural reflection of the make-up of the population.

(b) People from ethnic minority groups should have opportunities to become professional workers if they have the desire and ability to be so.

(c) Ethnic minority teachers act as a source of cultural expertise and skill for other staff and children.

(d) Ethnic minority parents and children who are unable or unwilling to trust 'authority' to understand their needs are reassured by the presence of staff from their own ethnic group.

The present stage of achievement of equality of opportunity in Britain does not result in ethnic minority groups entering the professions in proportion to their presence in the cummunity. Because many lack a knowledge of social and educational services in this country, and know little about opportunities to train, and because less equal educational opportunities have caused many to lack educational qualifications, few ethnic minorities are being recruited and trained for teaching. There is a need for special measures to encourage ethnic minorities into the teaching profession, including an encouragement to young people through the Careers Service; an examination by training bodies of the relevance of their entry qualifications and a consideration of whether these are unintentionally racially discriminatory; and the setting up of pre-training courses by further education colleges.[5]

The Commission took part in a joint working party with the Association of Teachers in Colleges and Departments of Education to examine the education of teachers for a multi-racial, multi-cultural society. A report[6] was published examining provisions for all students, specialist options in initial training, post-graduate courses abd in-service training, with an appendix of courses already

5 See 'A Second Chance: Further Education in Multi-racial Areas', CRC, 1976 for further discussion of recruitment and pre-training courses.

6 'Teacher Education for a Multi-Cultural Society: The Report of a Joint Working Party of the CRC and ATCDE', CRC, 1974.

being offered by some colleges. The recommendations of the report, which still seem to us relevant, include:

1. Institutions concerned with teacher training should help to promote in all students an awareness that they live and will teach in a multi-cultural society. This preparation should be diffused throughout a student's education.
2. This same awareness of the multi-cultural context of the community should be incorporated in courses for the other categories of students who will be studying in the re-organised institutions of higher education.
3. Specialist options, academic and professional, should be provided in initial training for students who plan to teach in multi-racial areas and for others who hope to develop multi-cultural understanding in areas where there are few or no minority group children.
4. Postgraduate training should include multi-cultural perspectives in its educational, curriculum and methodological studies. Specialist options should also be provided.
5. Colleges and university institutes and departments should use their expertise and resources to provide a variety of in-service courses in community and cultural studies, some of which will lead to advanced qualifications. These institutions should co-operate with Local Education Authorities and teachers to help develop relevant school-based training.
6. In all training, particular emphasis needs to be placed on developing fieldwork and promoting direct contact with members of minority groups.
7. There should be sufficient expertise among the teaching staff. Staff in-service and appointment policies should take account of this necessity. Colleges should give positive consideration to recruiting tutors and students from minority groups.

D. **To Ethnic Minority Groups**

Solutions to the problems confronting the ethnic minority communities in Britain today cannot be imposed from outside those communities: West Indians and Asians will need to play an important and continuing role in diagnosing what needs to be done and actively involving themselves in doing it.

It follows that ethnic minority associations, community relations councils and other community groups should give every encouragement to parents to organise themselves and to make their views on their children's education known to the authority and to the school, and to work to ensure that the children get the wanted educational qualifications and skills from their education.

Where minority groups are organising self-help educational projects – supplementary schools, religious instruction, teaching cultural values or folk songs and dance – invitations to members of the Education Committee or to local teachers to visit the projects and discuss them with the organisers would be a method both of spreading awareness of some of the special needs of minority children and of demonstrating methods of meeting the needs.

Selected CRC Publications

EDUCATIONAL NEEDS OF CHILDREN FROM MINORITY GROUPS: Reference Series No 1, price 30p.

THE EMPLOYMENT OF NON-SPEAKING WORKERS: WHAT INDUSTRY MUST DO: Reference Series No 2, price 30p.

UNEMPLOYMENT & HOMELESSNESS: A Report Reference Series No 3 (HMSO), price £1.00.

ONE YEAR ON: A Report on the resettlement of the refugees from Uganda in Britain. Reference Series No 4, price 75p.

RESPONSE TO THE RECOMMENDATIONS OF THE SELECT COMMITTEE: Reference Series No 5, price 60p.

FOSTERING BLACK CHILDREN: Reference Series No 6, price 30p.

REFUGE OR HOME?: A Policy Statement on the Resettlement of Refugees. Reference Series No 7, price 75p.

SOME OF MY BEST FRIENDS. . .: A Report on Race Relations Attitudes: Reference Series No 8, price 45p.

THE ARTS BRITAIN IGNORES: The Arts of Ethnic Minorities in Britain—by Naseem Khan, price £1.50.

THE EMPLOYMENT OF BLACK PEOPLE IN A LONDON BOROUGH, price 25p.

IN SERVICE EDUCATION OF TEACHERS IN MULTI-RACIAL AREAS—An Evaluation of Current Practice, price 60p.

MUSLIM BURIALS: A Policy Paper (Reprint), price 25p.

WEDNESDAY'S CHILDREN: A Report on under-fives provision in Handsworth, price 35p.

WHO MINDS?: A Study of Working Mothers and Childminding in Ethnic Minority Communities, price 75p.

PARTICIPATION OF ETHNIC MINORITIES IN THE GENERAL ELECTION, October 1974, price 45p.

DON'T RUSH ME: The Comic-Strip, Sex Education and a Multi-Racial Society by Sarah Curtis, price 35p.

A SECOND CHANCE: Further Education in Multi-Racial Areas, price £1.35p.

DOCTORS FROM OVERSEAS: A Case for Consultation. Reference Series No 9, price 50p.

Ethnic Minorities in Britain: Statistical Data by *David Kohler* (6th edition). Free
Race Relations in Britain: A Select Bibliography with Emphasis on Ethnic Minorities (6th edition). Free
Working in Multi-Racial Areas: A Training Handbook for Social Services Departments Free

Education for a Multi-Cultural Society:

2. Language by *Christopher Candlin and June Derrick* (2nd edition). Free
3. World Religions: Aids for Teachers (temporarily out of print)
A Bibliography for Teachers (4th Edition). Free
Audio-Visual Aids for Teachers. Free
Teacher Education for a Multi-Cultural Society: The Report of a joint working party of the CRC & ATCDE. Free

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Ethnic Minorities and Employment—Quarterly. Free
The Community Relations Commission and the Race Relations Board.
List of Community Relations Councils.
List of Ethnic Minority Press.
A Guide to Asian Names.
Books and Periodicals in Asian Languages.
Race Relations and the Secondary School Curriculum (prepared by Ealing CRC).
Film Catalogue: Community and Race Relations.
A Guide to Asian Diets: A background paper.
Dialect in School by *J. Wight.*
Some Aspects of Story-Telling in Second Language Teaching by *Eve Smith* (Occasional Paper I).